A U M

Even when much provocation is given, be neither angry nor malicious.—*Subha-sutta.*

In this mode of salvation there are no distinctions of rich and poor, male and female, people and priests: all are equally able to arrive at the blissful state.
—*Chinese Tract.*

THEOSOPHY

Vol. VIII MAY, 1920 No. 7

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THE THEOSOPHICAL MOVEMENT*

CHAPTER IV.

THE student will find much of interest and value to be derived from a careful investigation of the factors opposed to the spread of the Theosophical Society and hostile to the teachings put forth by Madame Blavatsky in furtherance of its three Objects.

At first glance those Objects might be assumed to be in themselves so manifestly beneficial and, negatively speaking, so entirely harmless and devoid of antagonistic elements, as at once to commend them to the good will if not to the active support of all men everywhere. To draw this conclusion, however, is unfortunately to be blind to the lessons of human history, is to be ignorant of the forces which dominate the operations of human consciousness.

Selfishness, in one or another of its countless forms, is and at all times has been the prevailing key-note of human action. Many have been the attempts to form enduring associations having for their prime object the realization of an actual nucleus of universal brotherhood among men. To unite firmly a body of men in brotherly love and bent on a pure altruistic work, not on a labor with selfish motives, has been the dream of many high-souled men and women. Whatever of progress and amelioration has been achieved for the race from time to time has been due to such efforts. But in their real and durable purpose they have all failed of the great object, and humanity is today waiting as vainly as ever for the accomplishment of the most holy and most important mission that has ever commanded the devotion of the savior, the philanthropist and the martyr. Disruptive pressures from without, distintegrating forces from within, have in the end made mock and havoc of every

*Corrections, objections, criticisms, questions and comments are invited from all readers on any facts or conclusions stated in this series.—EDITORS.

attempt to embody practically what all men reverence as the noblest of ideals. Yet the ideal persists, though its successive incarnations wither and decay.

It cannot, then, be supposed that H. P. Blavatsky was in ignorance or misconception of the difficulties of the gigantic task she set for herself in the endeavor to create among men a Society which should have for its primary purpose the formation of a nucleus of actual Brotherhood. Nor is it to be imagined that she was indifferent to or unacquainted with the causes of all former failures in that direction. The second and third objects of the Society whose inspiration and sustenance she was, have their real foundation in her understanding of the causes of all failures among men to achieve their heart's ideal. So long as men find occasion for frictions and antagonisms, rather than grounds for union and harmony, in what they believe and practice in the name of religion, so long will they be fundamentally at variance, building upon the sands and not upon solid rock their structures of brotherhood. So long as their ideas of knowledge—of true science—relate and are confined to mere bodily, earthly existence, so long will all attempts at brotherhood degenerate into sordid search for material well-being, for physical and intellectual progress and development only. Faith and knowledge, instead of being natural allies, will pursue opposed courses, religion and science take mutually destructive paths, the ideal and the practical seem to be separated by an impassable gulf.

All these things are clearly, if succinctly, indicated in the *Preface* to the first volume of "Isis Unveiled." Never in all her vast outpour of teaching and practical example did Madame Blavatsky place on record anything of more enduring and far-reaching worth than the propositions and implications of this Preface. After dedicating "these volumes to the Theosophical Society, which was formed at New York, A. D. 1875, to study the subjects on which they treat," her first words are an affirmation of the existence of Masters, of the Wisdom-Religion, of her own intimate acquaintance with Them and with their philosophy: "The work now submitted to public judgment is the fruit of a somewhat intimate acquaintance with Eastern adepts and study of their science."

Here is implied the existence of an actual Brotherhood of living men, of perfected human beings who have become such through self-induced and self-devised exertions by the study of a perfect science; herein is affirmed the perfectibility of man, the possibility of a fraternity of peace and good will among mankind through the means and the example afforded by acquaintance with and study of these adepts and their science. Centuries of sectarian theological teachings that man is a poor miserable sinner, inherently imperfect and never by any possibility to become perfect save through an act of faith in a vicarious Savior, centuries of materialism in thought and action on a one-life basis—over against these deeply imbedded and dominating ideas is set, sheer and clear, the *fact of Masters;* not as some far-off, remote abstraction, some longed-for but im-

possible ideal, some unique and special creation of a favoring God, but veritable Divine Beings who have reached physical and mental, no less than moral and spiritual, perfection *under Law.* Here is the tremendous assurance that the realization of Brotherhood is not an impossibility to any man who will follow the path They show, by creating in and of himself the conditions precedent to the acquisition of their knowledge and nature.

What those conditions precedent are is indicated in the succeeding sentences: "It is offered to such as are willing to accept truth wherever it may be found, and to defend it, even looking popular prejudice straight in the face. It is an attempt to aid the student to detect the vital principles which underlie the philosophical systems of old." All men are willing to accept truth, but each of us is predisposed to determine for himself the terms and conditions upon which he will base his acceptance. Each man holds, consciously or unconsciously to himself, certain fundamental ideas as to Deity, Nature and Man; he will, by consequence, accept only so much of truth as may conform to those ideas, modifying or rejecting all else. As those fundamental conceptions proceed in fact from human ignorance and partialities, the true vital principles which *underlie* the race-old systems of thought must be detected, and that cannot be for any man so long as he clings to forms of religion and philosophy which in fact separate instead of uniting mankind in the bonds of true fraternity. The second Object, the study for comparative purposes of the various religions and philosophies, will lead to the perception of the common vital principles upon which all faiths are founded. In this comparative study the searcher for truth must emulate the plan and purpose of "Isis," which is written "in all sincerity. It is meant to do even justice, and to speak the truth alike without malice or prejudice. But it shows neither mercy for enthroned error, nor reverence for usurped authority. Toward no form of worship, no religious faith, no scientific hypothesis has its criticism been directed in any other spirit. Men and parties, sects and schools are but the mere ephemera of the world's day. TRUTH, high-seated upon its rock of adamant, is alone eternal and supreme." Unless the inquirer adopts and maintains the spirit of "Isis," he cannot rid himself of prejudice, of preconception, of bias and self-interest, the real barriers to knowledge and to Brotherhood.

The third Object runs current with the following clauses of the noble *Preface:* "We believe in no Magic which transcends the scope and capacity of the human mind, nor in 'miracle,' whether divine or diabolical, if such imply a transgression of the laws of nature instituted from all eternity. Nevertheless, we accept the saying of the gifted author of *Festus*, that the human heart has not yet fully uttered itself, and that we have never attained or even understood the extent of its powers. Is it too much to believe that man should be developing new sensibilities and a closer relation with nature? The logic of evolution must teach as much, if carried to

its legitimate conclusions. If, somewhere, in the line of ascent from vegetable or ascidian to the noblest man a soul was evolved, gifted with intellectual qualities, it cannot be unreasonable to believe and infer that a faculty of perception is also growing in man, enabling him to descry facts and truths even beyond our ordinary ken." He who would pass behind the "veil of Isis," and learn to fathom the mysteries of Nature and of Man, must boldly take his stand in advance of the science of our times and proceed to the study of the unexplained laws of nature and the psychical powers latent in man. The quoted sentences postulate the omnipresent existence of immutable Law, do away with the idea of miraculous intervention in human or mundane affairs, and affirm the inherent capacity of the mind of man for such development of its faculties as shall enable him to penetrate the arcana of being, to understand, and understanding, control the phenomena of nature and of his own consciousness, without which true Brotherhood must forever remain a longed-for but inaccessible Utopia.

The second and third Objects thus constitute the ways and means by which alone the great first Object may be consummated. Viewed from the standpoint of religions which teach that enduring happiness is possible only beyond the grave, or from that of a science which inculcates that earthly existence and earthly knowledge are all that are accessible to man, all the objects of the Theosophical Society are alike futile, because impossible of attainment. Considered from the basis of the ordinary man those objects are equally useless or unsatisfactory, because they all imply and require the giving up of objects and possessions counted valuable; at best in exchange for something remote and intangible, yielding no personal or selfish benefit; at worst the loss of what one holds dear without any return but failure.

Here, then, the Preface predicates the true and enduring foundation for the seeker's faith and efforts. The philosophy of the Adepts is given: "They showed us that by combining science with religion, the existence of God and immortality of man's spirit may be demonstrated like a problem of Euclid. For the first time we received the assurance that the Oriental philosophy has room for no other faith than an absolute and immovable faith in the omnipotence of man's own immortal self. We were taught that this omnipotence comes from the kinship of man's spirit with the Universal Soul—God! The latter, they said, can never be demonstrated but by the former. Man-spirit proves God-spirit, as the one drop of water proves a source from whence it must have come. *Ex nihilo nihil fit;* prove the soul of man by its wondrous powers—you have proved God!" Every attempt to establish a religion on the fundamental conception that man is inherently fallible and sinful, every attempt to understand nature on the theory that man is inherently mortal and finite, must end in failure. But once the stand is taken that there is an *immortal self* in man, its limitless potentialities for knowledge and power (true religion and true science) follow; the

three Objects of H. P. Blavatsky seem no longer a vain attempt at hitching of the earthly wagon to the firmamental lights: a nucleus of Universal Brotherhood becomes the one thing to be striven for, because seen to be eternally possible and eternally desirable; the immortal is substituted for the mortal as basis and as structure, as object and as subject.

The fact of Adepts grasped, the fact of the Wisdom-Religion recognized, he only is in any real sense a Fellow of the real Theosophical Society who sets to work to perform the work of clearance standing in the way of his own realization of both. By the study of the wisdom-religion of these elder brothers, the adepts, says H. P. B., "science, theology, every human hypothesis and conception born of imperfect knowledge, lost forever their authoritative character" in her sight. The same must take place in the student, else the second and third objects of the Society have been misconstrued in their purpose by him, will fail of their mission with him, and the first object be as far-off as ever from realization by him. Unless this position is assumed it will still remain hidden from him, as she says it always has been hidden, "from those who overlooked it, derided it, or denied its existence." Encouragement is offered to prosecute the search and the effort, and the explanation made of her mission at this time in the words, "the day of domineering over men with dogmas has reached its gloaming. The drift of modern thought is palpably in the direction of liberalism in religion as well as in science. Each day brings the reactionists nearer to the point where they must surrender the despotic authority over the public conscience, which they have so long exercised and enjoyed."

Nevertheless, she well realized that all the forces of reaction, within as well as without the Society, would fight to the death against the hearing and the spread of the ideas she came to impart. So she says, prophetic at the time, facts of history now:

"To show that we do not at all conceal from ourselves the gravity of our undertaking, we may say in advance that it would not be strange if the following classes should array themselves against us:

"The Christians, who will see that we question the evidences of the genuineness of their faith.

"The scientists, who will find their pretensions placed in the same bundle with those of the Roman Catholic Church for infallibility, and, in certain particulars, the sages and philosophers of the ancient world classed higher than they.

"Pseudo-scientists will, of course, denounce us furiously.

"Broad Churchmen and Freethinkers will find that we do not accept what they do, but demand recognition of the while truth.

"Men of letters and various *authorities,* who hide their real belief in deference to popular prejudices.

"The mercenaries and parasites of the Press, who prostitute its more than royal power, and dishonor a noble profession, will find it easy to mock at things too wonderful for them to understand;

for to them the price of a paragraph is more than the value of sincerity. From many will come honest criticism; from many—cant. But we look to the future. We repeat again—we are laboring for the brighter morrow."

Once a clear apprehension is gained of what is actually implied in the "three objects" of the Theosophical Society, and of what is involved in the attempt to apply them, the student will have no difficulty in determining how absolutely dependent the Society was for its life and sustenance on the teachings imparted by H. P. Blavatsky, if it were not to fail utterly as a vehicle of Brotherhood, whatever other success it might incidentally achieve. The same understanding will make plain that external and internal difficulties were inseparable from its every effort toward even a measurable and partial realization of those objects. The effect upon the "spiritualists" has already been foreshadowed in a general way. Convinced as they were of the reality of metaphysical phenomena; multitudinous, conflicting and oftentimes grotesque as were the theories formulated or accepted to account for them, the "forces of reaction," that is to say, of preconception and bias, had already ascribed all these phenomena to the agency of "disembodied human spirits." When, then, philosophical principles and logical deductions, as well as the uninterrupted line of teaching of all the sages of the past, were applied to the manifestations, and it was pointed out that they could not proceed from the rational moral elements of once-living men, the spiritualists almost without exception rose in arms. They were all "looking for truth," but not in that direction.

One may soberly ask himself, after a careful study of "Isis Unveiled": What is there in that work but the conscientious, painstaking and stupendous presentation of facts, principles, arguments and analogies to explain consistently and irrefutably the source and rationale of the phenomena called spiritualistic? What is there to arouse the opposition, the anger, the malevolence of anyone, let alone one seeking truth "wherever it may be found" in regard to mysterious and ill-explained happenings—happenings so recently brought to the attention of mankind in the mass that the three parts of that mankind reject as absurd and incredible the events themselves? Here is a metaphysical phenomenon worthy of the utmost consideration: the rejection of evidence and testimony from verifiable living sources in favor of the blind acceptance of unverifiable theories, speculations and "communications" at variance with the whole order of nature and the whole history of human experience. Madame Blavatsky was assailed and pursued by spiritualists with a persistency of misrepresentation equaled only by that of the religionists and pseudo-scientists of the day. Surely, if they had approached the séance-room and the medium in the same spirit that H. P. B.'s communications were received, they would, according to their own unvarying experience, have received nothing at all; yet what she had to say, when contrasted with the best that has ever been recorded from any "spirit," was a thousand times more logical,

more consistent, more philosophical, more explanatory and more easily verifiable.

In the earlier years of the Society in the West the bulk of the opposition to its teachings came from the spiritualists. The teachings of H. P. B. were as yet so alien to rooted inherited ideas in religion and science that her Society attracted but little attention except among the spiritualists and hence the weight of the opposition came from the same quarter.

In India, where the conditions were altogether different, the obstacles arose from another source. There, in spite of the rigid sects and castes, the religious faith and philosophy of the people (apart from the Mohammedan element of the population), was deeply akin to the message the Founders had to bring. For they but brought back to the source the ancient teachings of the revered Rishis of old, stripped of their outward, human garments, the accretions of the milleniums of interpreters and priests. What they had to say appealed alike to Brahmin, Buddhist, Jain and Parsi, once the barriers of creedal exclusiveness were passed. In the earlier and precarious days the alliance hitherto formed by correspondence with the *Swami,* Dhyanand Saraswati, and his Arya-Somaj, was of the utmost assistance in this respect. A visit was made to Ceylon and there the Buddhist high-priest, Sumangali, a noble and enlightened man, received H. P. B. as a fellow devotee of the great founder of the Buddhist faith. He admitted Col. Olcott to membership in the Buddhist congregation and was at pains to favor their mission. A couple of years later Col. Olcott's "Buddhist Catechism" aided in producing a veritable revival of Buddhism and gained for him and his Society the enduring friendship, not only of enlightened Buddhists, but of the other faiths of the ancient East. Almost immediately after their arrival Col. Olcott began lecturing throughout India, and his clear expositions, his great tact, his intuitive understanding of and sympathy with the Oriental mind made the establishment of branches phenomenally successful.

Shortly after their arrival H. P. B. made the acquaintance of T. Subba Row, an orthodox Brahmin, a lawyer, a man of ability, immense erudition, and great influence among the native inhabitants. His friendship and attachment to the Society paved the way for many accessions. Damodar K. Mavalankar, a native Brahmin youth of high caste, met H. P. B. and recognizing in her his *Guru,* forsook family, fortune and all worldly prospects to become her devoted follower, pupil and servant. "The Theosophist" was founded by H. P. B. within less than a year after the arrival in India. Contributions were invited and obtained from native writers of ability and repute on the various subjects afforded by Eastern philosophy and religion, and these, with H. P. B.'s own articles, soon made of the magazine a forum which attracted attention far and wide.

These activities quickly drew the notice and aroused the ire of the missionaries of the various Christian sects established in India.

Almost immediately rumors began to circulate that H. P. B. and Col. Olcott were disreputable characters, practically forced into exile from their own land. A sinister purpose was alleged to be behind their Society, and that purpose the overthrow of British rule in India. H. P. B. was said to be an immoral woman, a Russian spy, and Col. Olcott her dupe and her abetter. Nothing could have been better calculated to prejudice their mission, and nothing could have been more difficult to counteract and disprove. The Government set a watch upon their every movement and for many months the spies of the secret service dogged their every step. In the end, however, nothing of an objectionable nature was discovered, and Col. Olcott was able to submit to the central authorities indubitable documentary proof of the antecedent good character and repute of himself and his colleague. Fortunately, also, within the first year, the Founders met Mr. A. P. Sinnett, editor of the Allahabad "Pioneer," the official government organ, and Mr. Allan O. Hume, late secretary to the Government. Both of these gentlemen had been interested in spiritualistic manifestations, and learning something of the nature of H. P. B. and the scope of her teachings, became members of the Society and active in its behalf. They busied themselves in removing all misconceptions as to the nature and purpose of the Theosophical Society, the authorities became friendly, and the reaction was of positive benefit, for it speedily brought the Society to the favorable attention of many well-known English residents.

Other stories were circulated that H. P. B. and Col. Olcott were "godless," atheists as well as "infidels," and their purpose equally to destroy the Hindu religions as well as the Christian and make of India a land of materialism. The pages of "The Theosophist" as well as its "supplements" during the earlier years, show how unbrokenly and in what varied fashion the opposition to the Society and its teachings continued. One device was the importation of the Rev. Joseph Cook, then a widely known American clergyman and lecturer, who came to India ostensibly on a tour, but whose lectures were almost uniformly devoted to such misrepresentations of Theosophy, the Society and its Founders as would have done honor to a hired mercenary. He was repeatedly invited and challenged to meet the Theosophists in debate, but always avoided any such direct issue and comparison. Finally, he was publicly denounced in a signed card published by a British army officer, and thereafter speedily departed the country. A similar stratagem was employed in the case of the Rev. Moncure D. Conway, who, while in India, visited the headquarters and was cordially received there by H. P. B. He afterwards published articles in leading magazines of America and England in disparagement of Theosophy and the work of the Society and declared that H. P. B. had admitted to him in his interview with her that her phenomena were all "glamour," hence fraudulent. Once or twice, in unguarded moments, the assailants of the Theosophists laid themselves

open to proceedings which enforced public retractions and apologies, but in general the assaults were too cunningly made to permit of redress or rebuttal. So much for the general course of antagonism to the Society's progress.

The first serious ripple within the Society occurred when Dr. George Wyld, President of the London Lodge, resigned his Fellowship and became extremely antagonistic. Dr. Wyld was a well-known and highly educated man, a Christian and a Spiritualist. When he came to learn that the teachings of H. P. B. were opposed to the theories of "spirit communion," and to all ideas savoring of a "personal God," he attacked her, her "Masters" and her Theosophy with equal violence.

Dr. Anna Bonus Kingsford then became President of the British Society. Though she remained friendly to H. P. B. and sympathetic toward the general objects of the Theosophical Society throughout her life, Dr. Kingsford had very pronounced ideas of her own. These are embodied in her work, "The Perfect Way, or the Finding of Christ," originally delivered as a series of lectures before a private audience during the summer of 1881, and published in book form in 1882. Herself a "psychic" and strongly colored with Christian mysticism, it appeared to Mrs. Kingsford that the Society was devoting too much attention to purely Oriental teachings, which she considered to be more or less anti-Christian and tainted with a materialistic bias. Together with Mr. E. Maitland (associated then as thereafter with her in her teachings), Dr. Kingsford issued in 1883 a pamphlet "Letter to the Fellows of the London Lodge," containing a severe arraignment of some of the statements embodied in Mr. Sinnett's "Esoteric Buddhism." A good deal of more or less acrimonious discussion followed and finally, very early in 1884, T. Subba Row published, with the approval of Madame Blavatsky, a pamphlet for private circulation among the Fellows. This pamphlet contained some "Observations" on the various questions raised and in it Mr. Subba Row discussed the general teachings as outlined in "Esoteric Buddhism." He defended the book as a whole, while admitting the justice of some of the criticisms, which he explained by reciting Mr. Sinnett's unfamiliarity with the Occult tenets, and by correcting some of Mr. Sinnett's erroneous deductions and expositions. To Subba Row's pamphlet in turn Mr. C. C. Massey gave attention in a 70-page booklet bearing the title, "The Metaphpsical Basis of Esoteric Buddhism." Mr. Massey's booklet was on the whole an ably argued support of the position taken by Dr. Kingsford, and, in addition, embodied some criticisms and complaints on his own account of Madame Blavatsky's policy. He charged her with teaching, first one thing and then another on the same subject, and of countenancing opposing views propounded by her pupils and followers. In due sequence, also, Mrs. Kingsford and Mr. Maitland returned to the fray and published a "Reply" to Subba Row, reiterating and further fortifying their earlier criticisms and objections.

Mr. Massey's charges against H. P. B. really originated from an article in "The Theosophist." As early as June, 1882, she had published certain questions addressed to her by "Caledonian Theosophist" on the apparent lack of consistency and uniformity of some of the statements in "Isis Unveiled" with later articles in "The Theosophist" supposedly emanating from the same source. To these queries, published under the title of "Seeming Discrepancies," H. P. B. had replied in an Editorial Note, closing her explanation with the words: "But there never was, nor can there be, any radical discrepancy between the teachings in 'Isis' and those of this later period, as both proceed from one and the same source—the ADEPT BROTHERS." In the English Spiritualist publication "Light," for July 8, 1882, "C. C. M." (C. C. Massey) took up "seeming discrepancies" and more or less directly charged H. P. B. with equivocation in her reply to "Caledonian Theosophist," and instanced that in "Isis" the subject of Reincarnation was treated in a manner not reconsilable with her later writings on the same topic. To this challenge H. P. B. replied in "The Theosophist" for August, 1882, denying any contradictions in teachings, but stating that much in "Isis" was preliminary and special only, therefore incomplete, but not in actual conflict with anything subsequently given out. Various other articles appeared thereafter in "Light," in "The Theosophist," and in other publications in English and in French on this mooted subject of the Theosophical doctrines on "reincarnation," with arguments, speculations, charges and counter-claims by different writers, but H. P. B. held her peace, and not until 1886 did she break silence on the much discussed passages in "Isis," volume i, pp. 346-351 *et circa.* This will be considered in its proper sequence.

Another fruitful occasion for external attack and internal disturbance arose out of the publication of Mr. Sinnett's book, "The Occult World." This work contains extracts from letters of the Master K. H. to Mr. Sinnett and an unnamed friend who was, in fact, Mr. A. O. Hume. In one of these letters the Master took occasion to refer to spiritualistic ideas and theories. In 1883 Mr. Henry Kiddle, a highly reputable and well-known American lecturer on Spiritualism, published in "Light" a communication in which he claimed and proved that Mr. Sinnett's published extract was in large part made up of unacknowledged quotations from an address of Mr. Kiddle's delivered in the summer of 1880 (a year prior to the publication of "The Occult World") before a Spiritualist camp-meeting at Mount Pleasant, New York. He published in "deadly parallel" the germane portions of his address as printed at the time in several papers, and the quotations from the "Master's letter" in "The Occult World." Mr. Kiddle's letter was, of course, very widely copied in Spiritualist publications and the secular press, and numerous spiritualists and other commentators made merry over the discomfiture of the Theosophists. The vaunted "Adepts," it seemed, were not above stooping to "borrow" without credit from

ordinary human exponents of doctrines these "Masters" professed to consider erroneous and false. In many quarters the episode was quite sincerely believed to be not only proof of plagiarism, but a complete exposure of H. P. B. and her pretended Adepts. The existence of Masters and of a Wisdom-Religion was derided; they were ascribed to the inventive imagination of Madame Blavatsky by some and by others called as much a plagiarism from the ideas of Éliphas Lévi as the "Master's letter" was a plagiarism from Mr. Kiddle. The faith of the Theosophists in the good faith of H. P. B., in the source of her teachings, and in her teachings, was considered to rest upon a basis more unsubstantial and more discreditable than the belief of the spiritualists in their mediums, their "guides" and "controls." Madame Blavatsky's phenomenal powers were either laughed at as mere humbugging devices or ascribed to the same character as mediumship. The defenders of the orthodox sects and the disbelievers in psychical manifestations of any kind made haste to avail themselves of the ammunition provided by Mr. Kiddle's "revelation," and used it with equal zeal to discredit both the Theosophists and the Spiritualists. Much feeling grew up out of the "Kiddle incident" and much of whatever amicable relations existed between the various spiritualist and theosophical exponents was dissipated by it. In the Theosophical Society, and among those friendly to it, a good deal of doubt sprang up, on the theory that where there was so much smoke there must be some fire. H. P. B. remained silent as the proverbial sphinx, but in time several cautiously worded articles appeared in "The Theosophist" and in other friendly publications, from Subba Row and others, defending the *bona fides* of Mr. Sinnett, of the Masters, and testifying from personal physical as well as psychical relations with them to the actual existence of Adepts as living and perfected men, with phenomenal powers over space, time and matter. Subba Row's article, in particular, contained some guarded statements on the subject of the "prcipitation" of "occult letters." He also referred to the manifest discrepancies in the extracts published in "The Occult World," as indicating that in the process of "precipitation" some mistakes of omission or of commission had occurred. This article also was widely commented on, and the explanations hinted at were accepted of course by Theosophists with relief, by a few others with reserve, but for the most part by antagonists with sarcastic comments on the *ex post facto* nature of the explanations. Finally, in 1884, in the fourth edition of "The Occult World," Mr. Sinnett added an Appendix containing the Master's own reply to his letter of inquiry on the subject. The explanation given was received by many as not only wholly satisfactory in itself, but as containing some most valuable hints on occult processes; and by others as merely a further effort on the part of the Theosophists to extricate themselves from an embarrassing situation. As the "Kiddle incident" the matter has long since been forgotten or has never been heard of by present-day students, but it has an important bearing

on the "Coulomb case," on the "Report" of the Society for Psychical Research, on the charges made a decade later against Mr. Judge, and on the whole subject of the phenomena of "precipitation," and the so-called "Occult letters." We shall treat the matter more fully at a later period of the Theosophical Movement.

The troubles over the Kiddle matter, the charges of contradictory teachings on the subject of "reincarnation," the disputes existing in the London Lodge as a result of the broadsides of pamphlets on the materialistic trend of "Esoteric Buddhism," occurred contemporaneously and were added to by sharp dissensions among the French Fellows. Practically all the members of the Society in France were Spiritualists, and believers in "reincarnation" and other subjects as developed by Allan Kardec. As the Theosophical teachings were at variance, both in theory and practice, with the Kardec philosophy, the zeal of the proponents of the respective views threatened to disrupt the Paris Lodge as well as the British. These and other reasons impelled H. P. B. and Col. Olcott to make a visit to Europe. They accordingly sailed from India early in 1884. The Paris difficulties were first adjusted and a new impetus given both to the Society and the Movement. It was while at Paris on this occasion that V. V. Solovyoff sought and made the acquaintance of H. P. B., became a Fellow of the Society and, for the time being, an assiduous worker and student. Mr. Judge had come over from America to meet the Founders. He spent some time with H. P. B. in France and then went on to India, returning to America via London, where he met Col. Olcott again, late in the year. After their Paris stay H. P. B. and Col. Olcott proceeded to London. Much time and effort were given to straightening out the difficulties in the London and Paris lodges, to meeting the Fellows of the Society, and in receptions to inquirers. An immense interest was excited by the presence in England of H. P. B., and it was at this time—the summer of 1884—that the Society for Psychical Research began its investigations of the Theosophical phenomena. To this we must now turn our attention.

(To be Continued)

FROM THE SECRET DOCTRINE*

. . . Believers in, and the defenders of, the Secret Doctrine, however, will have to bear the accusation of madness *and worse,* as philosophically as for long years already the writer has done. Whenever a Theosophist is taxed with insanity, he ought to reply by quoting from Montesquieu's *"Lettres Persanes."* "By opening so freely their lunatic asylums to their supposed madmen, men only seek to assure each other that they are not themselves mad."

*From the Original Edition Vol. I, p. 676; see Vol. I, p.p. 739-740 Third Edition.

THE SPIRIT IN THE BODY*

For Spirit, when invested with matter or *prakriti,* experienceth the qualities which proceed from *prakriti;* its connection with these qualities is the cause of its rebirth in good and evil wombs. The Spirit in the body is called *Maheswara,* the Great Lord, the spectator, the admonisher, the sustainer, the enjoyer, and also the *Paramatma,* the highest soul.
—Bhagayad-Gita, Chapter XIII.

DO not all the senses resolve themselves into what may be called "feeling"—the residuum of all perceptions, the resolution into the one sense-perception? If I do not *feel* any perception there is none for me; also there are grades of feeling, deep or superficial, more or less transient in effect. We often say "I see" when we really do not mean what we call sight, but comprehension, which to my way of thinking means a feeling in regard to the matter. We may rightly call this "one sense" seeing, if that implies the grasp of all the characteristics of the subject.

It seems to me that the true body of man could be well considered as a set of trained "mirrors"; these as conscious lives have their own "seeing" and "memory", but man's seeing and memory would not be theirs nor his feeling, either. "The eyes of the Highest see through the eyes of the lowest," but the "lowest" does not see what the "Highest" does. In each case the seeing is related to the area of vision. The Perceiver may be universally perceptive without relation or may be particularly related by focalization—which would mean a shutting out of all perceptions but those upon which feeling was concentrated. In such latter case the various "mirrors" thus cut off from contemplation, would have their own seeing, which might or might not be stored and regained by the Perceiver in accordance with the training given them by the individualized being. "Kutastha, he who standeth on high, unaffected. But there is another spirit designated as the Supreme Spirit—Paramatma—which permeates and sustains the three worlds." The former could be taken as the Perceiver, the latter as Consciousness *per se.*

Jiv-Atma is the *One Life;* from and in this arises *being* and Divinity; *i. e.,* full self-consciousness. Light, Life, Being and Divinity,—growth and individualization within the One, and ever tending toward greater universality. This seems to tell the story, but words do not always carry the meaning of the speaker or writer; yet sometimes a new meaning is given by the juxtaposition of ideas as expressed in words. The usual tendency is to consider differentiation in general and in particular, forgetting that That which sees differentiation is not any of the things seen, and to attribute to the

*From the Letters of Robert Crosbie. Here published for the first time.
—EDITORS.

"sights", qualities which can be seen and known only by That which sees.

Yes, the problems are to be faced now,—in this life—because they present themselves. And we have the ways and means to "overcome" in our philosophy of life. Does not the command to "stand aside", mean to look on, to watch the play of forces? We cannot do that if we make ourselves the fighter. "Be not thou the warrior, let him battle for thee," bespeaks renunciation of self-interest in the result of one's actions.

Don't you think that much of our feeling of "strenuousity" comes from wanting what we want and not wanting what we don't want? Like and dislike. To be neither elated by success nor downcast by failure is the even way; we know that and we keep trying for it. The very effort and desire to attain will bring it about through all the circumstances which are our teachers.

I think that the way is to begin with the small things. Do not permit yourself to be annoyed by them: we demand services as our right in so many ways, and are annoyed when we do not get them as we think they should come. At least that is the way I have found it; and adopting that attitude in the small, the same is maintained in the great and much more easily,—and also to help us, perhaps, there is a multitude of small annoyances to each great trouble.

If sensitiveness goes no deeper than the personality it will be constantly offending the basis of that false entity, and be a source of irritation to the person and to others by reaction. With strong natures this is difficult to control, but a simple rule might be adopted which would help much if carried out: "Never speak nor write if the slightest trace of irritation remains"; wait: or if speaking or writing is necessary take some subject which permits of accord: it is remarkable how quickly one state may be stilled and quite another one induced by a recognition of the fact and a use of knowledge. Another help is to take everything that comes as a matter of course—as it really is law. No use expending energy on what might have been, nor throwing the onus of conditions on any one else. When the condition is taken care of calmly and dispassionately, the causes that led up to it may be judicially considered and stored away for future use. In this way power grows, is "stored." The other way fritters away energy and causes its dispersion in others.

If we are looking for light it is because we find darkness where at one time we thought there was light: this is also experience and of the truer sort. One's personal experience is one facet through which experience may be gained; to be of real value it has to be related to and made a part of all experiences. It is as you say, "dependence on principles and faith in those principles" that leads

us out of the obscurity cast by the bundles of perceptions that are dignified by the name of "mind". This means a stoppage of the ordinary basis of action, the (lower) mind in use, and a creation from the source within, in a true relation; a creation which proceeds from the basis of the eternal verities. By those who see the truth and look into the principles of things, *the ultimate characteristic of these both is seen.*

Undeniably it is startling to many to think that we had some of the Masters right among us working with and for us, and that we judged Them as though They were actuated by our small and selfish motives. This might not be true for us, but it is true for many who are now very much in the public eye as Theosophical exponents, and who appear to be still oblivious of the fact. That this lack of discrimination should lead to all sorts of mistakes and wrong steps is easily perceived, and also that many who came later were blinded by those who claimed to know. It must be clear to every one who has done much Theosophical reading and study of H. P. B. and W. Q. J. that the failure of the T. S. lay principally in that non-recognition, for it implies a lack of comprehension and power to apply the philosophy given; "They may learn, but what of that."

It would be well for us and for the world if all had held true to the Teachers and Teachings; we know that they have not. Belief in any one or any thing is not called for, but devotion to the lines laid down *is,* and this is sure to bring about right understanding and right relation.

These words occur in H. P. B.'s message: "Although Theosophical ideas have entered into every development and form which awakening spirituality has assumed, yet Theosophy pure and simple has still a severe battle to fight *for recognition* . . . there are others among us who recognize intuitionally that the recognition of pure Theosophy—the philosophy of the rational explanation of things and not the tenets—is of the most vital importance . . . inasmuch as it alone can furnish the beacon light needed to guide humanity on its true path. This should never be forgotten."*

To us, here is clearly and unequivocally stated the duty of those who desire to carry on the work done by Her, and there is no question at all as to Who and what She spoke for. It is that we are by every means in our power endeavoring to do. We have devoted our lives to it, and there is no energy to spare for any other issue.

Now and always, with best love.

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*The quotation is from the first Letter of H. P. Blavatsky to the American Convention. It is reprinted in THEOSOPHY for November, 1912. Volume I, No. 1.
—EDITORS.

MAN, VISIBLE AND INVISIBLE*

"There are two kinds of beings in the world, the one divisible, and the other indivisible: the divisible is all things and the creatures, the indivisible is called Kutastha, or he who standeth on high unaffected. But there is another spirit designated as the Supreme Spirit—Paramatma—which permeates and sustains the three worlds."

IN considering these statements, our immediate tendency is to make a separateness—a division—in our minds; but to understand nature at all, to understand ourselves at all, we may not make any such division. Both the divisible and the indivisible, and the Supreme Spirit exist within each and every being. The "three worlds" exist in the nature of man as a being. Man, "visible and invisible," *is* Man, "divisible and indivisible." There are different classes of visible beings, as well as different classes of invisible beings, but whatever we may know of those different classes must come from a perception within ourselves. For that perception, however high, there is no stoppage anywhere; it may reach to the utmost confines of space. The power of perception in each one *is* the Supreme Spirit.

When we look at a human being with our physical eyes, we are able to see only the form; when we listen to the speech of a human being, we are able to understand only the sounds that we hear, or the ideas that the words convey. We can not tell just what a human being is, just what his possibilities are, or what knowledge is his, either by looking at him or by hearing him speak. We may know this or that presentment, or the various circumstances under which we came in contact; we may gain ideas from those contacts, but to know one through and through, root and branch, is not given to any mere physical thinker. So there is in the human being that which is invisible—that power of perception and expression, of which we sense only a part. That invisible part of man has never been fathomed, though it exists in all of us, and from it all that is visible has sprung.

Now, Spirit is invisible, yet can we think of a place where Spirit is not? Spirit is everywhere, in everything, the cause, the sustainer, of all that was, is, or ever shall be. Spirit is not outside of us; the same Spirit is in all; whatever differences we may be able to perceive in any other are not differences of Spirit, but differences in range of perception. All our powers rest upon that One Spiritual Nature. The limitations placed upon the power to express are not made by any external force whatever, but made by ourselves, by the ideas that we hold. Our range of perception is governed by the ideas that we hold in regard to ourselves, our nature, and the life about us. These ideas that control our physical lives and our minds are, in fact, the limited quantities in ourselves;

*From the stenographic report of a talk by Robert Crosbie. Here published for the first time.—EDITORS.

yet, however varied, however high, however low they may be, their very permanency rests on the Spirit itself and every one of them springs from perceptions of Spirit. Truth and error both spring from perceptions of Spirit, and by the very power of Spirit are sustained. Ideas rule actions, and as ideas have, like actions, their cycle of return, so we create a vicious cycle in which we become involved, from the one single fact that we constantly identify ourselves with this, that, or the other condition. But this very power of self-identification is from Spirit.

Visible man—his body—his physical instrument—alone is a growth from below upwards. The physical body is merely the shell of the man, made of matter of the earth, from the three lower kingdoms—mineral, vegetable, and animal—and is being constantly renewed from day to day, constantly worn out from day to day. Man, himself, is that invisible power and entity which inhabits the body, which is the *cause* of its present construction and development from lower forms of consciousness. Man, himself, is above all physicality. From the physical point of view, man, himself, is absolutely invisible. He is that which acts. No form may restrain him. No form can in any real sense contain him. Any form may be the focus from which he may and can act.

The Real Teaching is that the man himself, as spiritual being, descends from the plane of spirituality, or spiritual self-consciousness, step by step, through all the stages of condensation of matter; that he meets the uprising tide of form from the lower kingdoms, and when the most perfect form of all has been brought to its highest stage of development, he enters it. Not until that *invisible* man enters the physical instrument, could there be humanity at all. So we, as human beings, are the product of the higher Divine Spirit, of all the knowledge of a past immensity of time, and, also, of all that lies in the lower kingdoms, which constitutes our lower nature.

Man's higher nature is not divisible. It is constant, eternal and true. The lower nature is impermanent and changing, but the invisible man within is the one who makes the changes, who forces on the changes, and who gathers experience and knowledge through them. There is no static condition for any instrument whatever in all the kingdoms, in all the worlds and in all systems. Never-ceasing motion, the power to move on and on, in greater and greater ranges of perception, is the birth-right of every living human being. We are like the one who went out from his father's house and dwelt among the swine and fed upon husks. The time must come for us to say, like the prodigal son, "I will arise and go to my Father"—I will arise and resume my own real place in Nature; using all the instruments that I have, I will work to the end that all beings may share in all knowledge, that they may progress in a consecutive range of steps, ever on and upward, without the breaks and obstacles that a false conception of our nature brings about. Such is the whole object of the ancient Wisdom Religion—that man may resume his own birthright. No being or beings of any

grade can *confer* upon man the knowledge that he alone can get. That knowledge is all in reserve in the invisible part of his nature, the result of every experience of all his immense past; it is right with him, although he has made his physical instrument of such a nature that it will not register what he, as the real being—the invisible man—knows.

Man—the invisible being—eternally is; for him there is never for an instant cessation of consciousness. The curtain rings down on one scene to immediately rise on another. When the body is at rest, the man is still acting and thinking in another way, in a finer form, on planes not so restricted as is the physical plane. There he has freedom. There he sees and feels and hears and speaks and acts as he does on the physical plane, but he can be here, there or elsewhere, wherever his thought brings him, wherever his desire is; he can move freely and unhampered by gross physical material. The power of perception of all kinds of substance, and of all kinds of beings is the power of every one of us, but that power to see lies behind the physical eye; it belongs to the eye within—the eye of the soul. How shall we realize that power? By acting from the basis of our eternal, divine nature; by assuming our own divinity; by ceasing to place dependence on any philosophy, on any science, or religion, or any statement whatever; by depending on the reality of the inner, true, spiritual man; by clarifying our mental conceptions; by thinking right thoughts and by acting in accordance with them. In that way, every channel in the body becomes open to what goes on when, as spiritual beings, we leave the physical instrument at night, and are active on the inner, spiritual planes of being. Each and every human being must open up those channels of his higher nature for himself. He must know for himself, and the only place where he may know is within himself. Each one, in reality, stands at the center of the universe, and all the rest are pictures and sounds and experiences, in which he may see the play of spirit.

How may we obtain a resumption of divinity? It can not be obtained by too much speaking, nor by argument. It can be obtained only by taking the position. Always we act in accordance with the position assumed. So let us take the highest position, the position that is shown by everything in nature. The highest of the high is ours. We must assume that high position. We must affirm it. How else can we gain a knowledge of immortality than by taking the position of immortality? We assume and act in accord with the position of wickedness very easily; if we take the high position, we not only act in accordance with the greatness of the position taken, but we come to a realization of it within ourselves, where is all perception of it, all fulfillment of it.

What knowledge could we have of immortality from the point of view of mortality? What idea of perfection could we get from the basis of imperfection? None but a faulty one. The highest idea on that basis would merely be less imperfection. Real per-

fection does not mean a relative perfection; it means an intimate knowledge of the essential basis of everything that exists in nature. True spirituality is not a hazy condition; not a mere existence without action; but the power to know and to do, to have what the ancients called "all-knowingness". When we reach "all-knowingness," then are we truly divine—divine in knowledge, divine in power, acting through every conceivable state of matter, and through every conceivable instrument. And that is our great destiny. Just let us seize it. Life is ours. Spirit is ours. Consciousness is ours. Eternal existence is ours. Just let us take it.

The greatest of all knowledge does exist. All the experience of the past, all the civilizations that ever have been have produced beings who now are the custodians of all the knowledge that has been gained. That knowledge is waiting for us as soon as we shall take the necessary steps to fit ourselves to become the possessors of it. That knowledge includes all intellectual knowledge, all spiritual knowledge, and all knowledge of every force in nature. Great and powerful as are some forces that we know of now, there are forces to be known that far transcend them all. The power to destroy a world is reachable by the one who takes the right step; but the one who takes the right step will never destroy. He will only build. He will use all the power that he has to construct a path on which humanity may travel the way that he has gone.

If, then, we will think of ourselves as eternal invisible beings, acting through visible impermanent instruments, we shall get a better and truer conception of life; and if we will try to reach inward to the innermost part of our heart of hearts, we shall find a greater vision ours, a power to perceive in wider ranges, to greater depth, with more effect than can ever be gained by our physical organs of sight. As one of our Great Teachers said, all nature is before us: take what you can. It is for each one to listen, to learn, to apply.

SECRET DOCTRINE TEACHINGS*

The Universe is called, with everything in it, MAYA, because all is temporary therein, from the ephemeral life of a fire-fly to that of the Sun. Compared to the eternal immutability of the ONE, and the changelessness of that Principle, the Universe, with its evanescent ever-changing forms, must be necessarily, in the mind of a philosopher, no better than a will-o'-the-wisp. Yet, the Universe is real enough to the conscious beings in it, which are as unreal as it is itself.

* From the Original Edition, Vol. I, p. 274; see Vol. I, pp. 294-295, Third Edition.

"PRECIPITATION"*

OF all phenomena produced by occult agency in connection with our Society, none have been witnessed by a more extended circle of spectators or more widely known and commented on through recent Theosophical publications than the mysterious production of letters. The phenomenon itself has been so well described in the *Occult World* and elsewhere, that it would be useless to repeat the description here. Our present purpose is more connected with the process than the phenomenon of the mysterious formation of letters. Mr. Sinnett sought for an explanation of the process and elicited the following reply from the revered Mahatma, who corresponds with him:

" . . . *Bear in mind these letters are not written but impressed,* or precipitated, *and then all mistakes corrected.* . . . *I have to think it over, to photograph every word and sentence carefully in my brain before it can be repeated by precipitation. As the fixing on chemically prepared surfaces of the images formed by the camera requires a previous arrangement within the focus of the object to be represented, for, otherwise—as often found in bad photographs—the legs of the sitter might appear out of all proportion with the head, and so on—so we have to first arrange our sentences and impress every letter to appear on paper in our minds before it becomes fit to be read. For the present, it is all I can tell you.*"

Since the above was written, the Masters have been pleased to permit the veil to be drawn aside a little more, and the *modus operandi* can thus be explained now more fully to the outsider.

Those having even a superficial knowledge of the science of mesmerism know how the thoughts of the mesmeriser, though silently formulated in his mind are instantly transferred to that of the subject. It is not necessary for the operator, if he is sufficiently powerful, to be present near the subject to produce the above result. Some celebrated practitioners in this Science are known to have been able to put their subjects to sleep even from a distance of several days' journey. This known fact will serve us as a guide in comprehending the comparatively unknown subject now under discussion. The work of writing the letters in question is carried on by a sort of psychological telegraphy; the Mahatmas very rarely write their letters in the ordinary way. An electro-magnetic connection, so to say, exists on the psychological plane between a Mahatma and his chelas, one of whom acts as his amanuensis. When the Master wants a letter to be written in this way, he draws the attention of the chela, whom he selects for the task, by causing an astral bell (heard by so many of our Fellows and others) to be rung near him just as the despatching telegraph office signals to the receiving office before wiring the message. The thoughts arising in the mind of the Mahatma are then clothed in word, pronounced mentally, and forced

*This article was first printed by H. P. Blavatsky in *The Theosophist* Dec.-Jan., 1883-84.

along the astral currents he sends towards the pupil to impinge on the brain of the latter. Thence they are borne by the nerve-currents to the palms of his hand and the tips of his finger, which rest on a piece of magnetically prepared paper. As the thought-waves are thus impressed on the tissue, materials are drawn to it from the ocean of *ákas,* (permeating every atom of the sensuous universe) by an occult process, out of place here to describe, and permanent marks are left. . .

From this it is abundantly clear that the success of such writing as above described depends chiefly upon these things:—(1) The force and the clearness with which the thoughts are propelled, and (2) the freedom of the receiving brain from disturbance of every description. The case with the ordinary electric telegraph is exactly the same. If, for some reason or other the battery supplying the electric power falls below the requisite strength on any telegraph line or there is some derangement in the receiving apparatus, the message transmitted becomes either mutilated or otherwise imperfectly legible. The telegram sent to England by Reuter's agent at Simla on the classification of the opinions of Local Governments on the Criminal Procedure Amendment Bill, which excited so much discussion, gives us a hint as to how inaccuracies might arise in the process of precipitation. Such inaccuracies, in fact do very often arise as may be gathered from what the Mahatma says in the above extract. "Bear in mind," says He, "that these letters are not written, but *impressed,* or precipitated, and *then all mistakes corrected.*" To turn to the sources of error in the precipitation. Remembering the circumstances under which blunders arise in telegrams, we see that if a Mahatma somehow becomes exhausted or allows his thoughts to wander off during the process or fails to command the requisite intensity in the astral currents along which his thoughts are projected, or the distracted attention of the pupil produces disturbances in his brain and nerve-centres, the success of the process is very much interfered with.

It is to be very much regretted that the illustrations of the above general principles are not permitted to be published. Otherwise, the present writer is confident that facts in his possession alone would have made this paper far more interesting and instructive. Enough, however, has been disclosed above to give the public a clue as to many apparent mysteries in regard to precipitated letters. It ought to satisfy all earnest and sincere inquirers and draw them most strongly to the path of Spiritual progress, which alone can lead to the knowledge of occult phenomena, but it is to be feared that the craving for gross material life is so strong in the western Society of the present day that nothing will come to them amiss so long as it will shade off their eyes from unwelcome truth. They are like Circe's swine

Who not once their foul deformity perceive,

but would trample down Ulysses for seeking to restore them their lost manhood.

QUESTIONS AND ANSWERS

At the meetings of the United Lodge of Theosophists a part of the time is devoted to Question and Answer. The questions and answers that follow were taken stenographically while "The Ocean of Theosophy," by Wm. Q. Judge, was being studied.

It should be remembered that while the answers are given from the standpoint of many years' experience and application, they are not to be taken as hard and fast definitions, nor as authoritative; but may be used as explanations and applications of the philosophy of Theosophy as related to the particular phases presented in the various questions. Each student, being "the final authority" for himself, should not accept any statement by any being whatever unless he himself perceives its truth.

Beginning with Chapter I of the "Ocean," the succeeding chapters will be taken up seriatim.

CHAPTER XV.

Q. If scientists would admit the existence of the astral plane, would they not be able to make great strides in their investigations?

A. Unfortunately, those scientists of the present day who do admit it relate it only to post-mortem existence. With them, it is a mere sentimental consideration. If they would give the astral plane true scientific consideration, they would discover a great many truths. They will never understand evolution, for instance, until they admit the astral plane, as all the "missing links" are to be found there.

Q. In what state of matter do the monads from the former chain begin work on this chain?

A. They begin in the first or highest state of matter, but that first state is quite different from the subsequent states. It is a state of amalgamation which pertains to Globe I of the earth chain in the first round, and in the early part of the second round. Then begins a differentiation. All the kingdoms begin their work along the lines they had been following on the moon. Condensation begins and consequently the first solidification of the human form also begins here.

Q. Why do we find the fossil relics of mammals, and not of man?

A. The mammals are caught, as it were, in the solidification. Fossils are the real astral forms.

Q. Is "the alteration of the forms" by the Dhyanis, *spoken of on page* 132, *done by thought?*

A. Certainly. With knowledge and wisdom comes the power to add to, or subtract from, any given form, and this is done chiefly in the astral period of evolution. Those kingdoms coming over to the earth chain would remain just what they were on the moon, if it were not for the beings who have become perfected spiritually, intellectually, and physically, and who guide the whole evolution. They map out the field, as it were. The lower kingdoms begin their work as such, with no connection between them, and no touch

with the higher beings. They are all working for themselves, on their own basis. Then comes the time when the whole evolutionary scheme is brought into tune through the forms of the higher beings. When once all the kingdoms have become fully amalgamated, then comes solidification, and the beginning of the general earth cycle.

Q. Are the organs of perception formed by consciousness?

A. They could not be formed in any other way. They do not make themselves. They are evolutions.

We must remember that the seven classes of beings who deserted the moon as a worked-out planet, so far as they were concerned, had their own organic forms, and carried forward the type of humanity. They represented the humanity of the moon, and the highest expression, according to the class, of all the other classes. All were in the finer state of matter. The seven classes work first each in its own way, that is, there is a separation into classes; then, with the guidance of the higher classes, they come to work together, that is, there is a gradual amalgamation. Finally, comes perceptive differentiation, that is, each to its own class again, plus all it has gained from the other classes. Thus Consciousness progresses, by contact with others and spreading the knowledge of the whole.

Q. What is meant in the last paragraph of the chapter by "inorganic material"?

A. We must remember that the Master in talking to us uses the words with which we are familiar, such terms as are in common use among scientific men. All Their teaching declares that there is *nothing* unconscious, and matter may be inorganic only in the sense that it does not have the same organs of perception which other life has. So, here it is not meant that the power of consciousness is not present in "inert material", which is "inorganic" only to our perception, and "inert", as compared with the power of thought and action possessed by the higher kingdoms.

Q. Is there, in reality, any sharp line of demarcation between the vegetable and the animal?

A. The line of demarcation may be observed in the power of locomotion. The vegetables do not move about consciously. When they have their own motive power in any given element, they are no longer classed as vegetables. They come into the animal kingdom.

Q. Is there any object in evolution?

A. Intelligence is always reaching out, and it makes its own object. It is its own object. And that object is unattainable, because that which is *itself* is unattainable. We can never encompass our own consciousness, no matter what we might be able to do on this or on ten thousand other planets.

Q. Please explain the meaning here: "The varieties of character and capacity which subsequently appear in man's history are the forthcoming of the variations which were induced in the Egos

in other and long anterior periods of evolution upon other chains of globes."

A. It means that all exhibitions of the power of knowledge, or progress, or qualities are the coming out in man of qualities and powers acquired long, long ago. It is conditions which make possible their coming out. If we were conscious, as in fact, we were, when we began this earth, we must have had inherent all those qualities that we now possess. They have been added to and changed, but the qualities were there. We simply make the conditions wherein the qualities may manifest.

According to this chapter, let us bear in mind the fact that we have come down the stairs of seven grades of substance, and that *each grade of substance has been formed by the beings operating in the previous grades of substance.*

Q. What is meant by the moment of choice for humanity as a whole?

A. It is the old story in the Bible of the separation of the sheep from the goats. The time must come in the progress of humanity when there are two divisions,—that of the right-hand path, and that of the left, or, when, as the Secret Doctrine says, one part of humanity goes north, and the other south. Beings of the same kind move by themselves. When that division comes, there are many earthly cataclysms which serve to make physical disruptions of humanity, such as the disappearance of old continents, and the establishment of new ones.

The moment of choice exists all the time for every individual. In that moment he may take any path, but when the general moment of choice comes, he takes the path to which he has become addicted by his nature and disposition. We are constantly following the line of separateness, or of unity, choosing one way or the other, and the time must come when the differences between those who take the right-hand path, and those who take the left, are so great that there is no possible conjunction between them.

Q. On page 130, *it reads: With these the later Atlanteans renewed the sin of the "Mindless"—this time with full responsibility. What makes the responsibility?*

A. The Atlanteans of the Fourth Race were *Manasic* beings, and, in repeating what was done in the Third Race by the "Mindless Men", incurred full karmic responsibility, which, as the Chapter states, will have to be worked out at a very much later period than now. The mass of men will have to meet this karma in its full strength, but for individuals the opportunity is always present of drawing away from the mass karma, of paying our debts, as it were, as we go along, and coming out from among those who will not. If we fulfil our whole duty along the lines that the Masters have pointed out, it will necessarily follow at the time of separation that we shall not meet the full destructive karma which must come upon those who have taken the other side. For they will meet with a destruction of all their works and begin over again in the new evolution.

Q. Then they will not have in the new evolution the benefit of their past knowledge?

A. They lose the power. They may not lose the disposition. Yet they have the power to change the disposition, and they have help in the fact that they are thrown together with other beings of a different disposition in the period of amalgamation. Beings with the proper kind of attributes are there, and they have the opportunity of the example.

Q. Why is it that this earth has but one moon while Jupiter has four?

A. If we take a moon to mean a deserted planet, we could imagine a period in the evolution of a planet when there might be rapid births, as we might say, several *kamarupas* remaining instead of only one. Our moon is a *kamarupa* of the earth; the four moons of Jupiter are its *kamarupas*.

Q. Does the term "races" refer to the forms or to the Egos?

A. It refers to the forms. Consciousness evolves its own form as It sees the necessity, and arrives at its own particular degree of intelligence. Now, there are seven degrees, or hierarchies, of intelligence. To which hierarchy he tends would depend upon the kind of evolution chosen, or upon the basis of thought and action taken by the Ego. He is really using all the hierarchies in his inner and outer sheaths, or bodies.

Q. Then we have to make our various sheaths homogeneous?

A. Consideration of our septenary nature should help us on this question. There is no form of nature, however low, that has not now present with it the homogeneous state. The homogeneous state is behind and within every form. It would follow, then, that we are homogeneous ourselves, in that respect, and so are in contact with the homogeneous state of everything in nature. It is through that homogeneity that we can know and understand nature, because there we are in contact with any given point. All the processes in every direction from that point can be found, whether they be those of a sun, of a planet, of a plant, an animal, or of a human being.

Q. Might it be said, then, that the ultimate end of man is the realization of his own nature?

A. To use a term, we may say that "the ultimate end" is the realization of man's own immortal, eternal nature. We reach that realization only through experience, through contact of almost every kind, but we have to see that we are not the contacts, nor all of them put together, nor are we the experience gained by the contacts. Man can not realize his immortal nature until he sees that he, as Perceiver, is absolutely separate and non-identified with all that he goes through. None of these perceptions are himself. He looks at them all, experiences from them, uses them as a basis for further action, gets results, good or bad, from them; but He is none of them.

SPIRITS AND SPIRITUALISM

"If ancestry can be in aught believed,
Descending spirits have conversed with man,
And told him secrets of the world unknown."

THEOSOPHY has not said its last word about Spiritualism and "Spirits." It may one day. Meanwhile, in view of the ever-rising tide of interest in the subject, it should be of value not only to Theosophists but to the world at large to consider more carefully and more accurately what Theosophy has said already. On merely general and precautionary grounds surely it is the part of wisdom to neglect no avenue of information that may lead to light on the mysterious phenomena concerning which one part of humanity—by far the larger part in the West—is still steeped in incredulity; in which another large portion believes, but in fear and trembling like the "devils" of scripture, ascribing them to "satanic" agencies; and regarding which still a third portion, constantly augmenting both in numbers and influence, is profoundly convinced that they are produced by disembodied "human Spirits."

Human interest in anything may be classified under certain great divisions, phenomenal, historical, scientific, religious and philosophical. Some approach the subject of spiritualism through one and some through another of these channels, but in general it is probably fair to say that by far the most part of mankind is and always has been interested in the subject from the phenomenal standpoint only. Curiosity is the beginning, and with average mankind, the end of the search for "wisdom." Only extreme necessity goads the run of mortals to sustained effort in any direction, and of all things calling for sustained endeavor the acquisition of real knowledge stands foremost. It was long ago written, "gratification of curiosity is the end of wisdom to most people."

Those who begin the "investigation" of Spiritualism moved by sceptical curiosity very soon come to believe that

"There are more things in heaven and earth, Horatio,
Than are dreamt of in your philosophy."

Being thus easily satisfied and content with mere "belief," which is never anything but an opinion, a confession of ignorance, these good people soon have their attention diverted by something else which arouses their curiosity, and flutter away to the more enticing flowers of fancy. Butterflies though they are, these people none the less represent a stage in advance of the caterpillar or larval minds which "do not believe in Spiritualism" at all simply because they have never investigated at all.

The next degree of interest is the historical. Few indeed are those who pursue this branch of research further than the confines of their own neighborhood or generation. They are satisfied with the testimony and experience of friends and acquaintances, fortified

by what they read "in the papers," impregnably entrenched behind the opinion of some man or men upon whose infallibility of judgment they rely. These "also serve although they only stand and wait," because they constitute the raw material from which is recruited the pioneer band of explorers whose "scientific" investigations slowly disintegrate the granite hard and fast conclusions of humanity in regard to matters of which it knows nothing at all save that these conclusions have been held "so long that the memory of man runneth not to the contrary."

Slowly, very slowly, in the last seventy years since the celebrated Fox sisters, the first unwitting "explorers" of our time, the number of quasi-scientific investigators of Spiritualism has increased. The inchoate mob of the curious now numbers tens of millions in Europe and America; the voluntary believers, in uniform and in mufti, are enrolled and enrolling by millions, and the drill-sergeants of "science" are busily, very busily, engaged in arming, equipping and drilling them with all manner of weapons to "carry the kingdom of heaven by violence."

Religious interest in Spirits and Spiritualism is thus far at the best a mere benevolent neutrality; at the worst a violent bombardment and barrage of texts from behind the hitherto inviolate ramparts of orthodoxy—shells loaded with fulminations which no longer explode. In every religion in every time the fixed cycle of evolution has always been in most strict conformity with what the poet hath writ of Vice, which

> . . . is a monster of such frightful mien
> That to be hated needs but to be seen;
> But seen too oft, familiar with her face,
> We first endure, then pity, then embrace.

By this we may be assured that in due and proper course the Christian sects will informally but none the less actually adopt little by little with extreme unction and a very literal application of saving grace any theories or practices of Spiritualism that become widely acceptable to the masses. It will not be the first time that the Churches have found that to be orthodox which has become expedient, and texts will be found, invented, and interpreted to justify and require that which was aforetime *anathema maranatha.* We forget that each succeeding generation has its own canon of pronunciation for any shibboleth; the law of ecclesiastical procedure being in effect: The shibboleth never changes, but its sound changes at need; *vox populi, vox dei.*

Philosophically speaking, there is no interest in Spirits or Spiritualism. This is not for lack of philosophy, but rather from dearth of philosophers or even students of philosophy. Philosophy deals with the rationale of all things, and the world, the flesh and the devil are all too intensely interested in results to consider the great subject of the First Cause of anything. Philosophy remains in the region of the purely abstract because it is not "practical." It is not practical because there is no longer any one to practice it.

We are all too interested in doing things to be interested in why we are doing them, or very greatly concerned as to how we are doing them, even. Most of our "philosophers" are very recent graduates (or out-castes) from the theological seminaries or the scientific laboratories. They are Doctors of Divinity or Doctors of Philosophy, not Divines or Philosophers, and being Doctors they are very busy in devising new prescriptions and medicaments for their ailing patients. They are too occupied in treating Nature, psychological and physical, to study her.

"What then," may inquire that *rara avis,* the genuine *student* of Nature in all her infinite moods and tenses, "is the Theosophical modulus in regard to Spirits and Spiritualism?"

The answer must, in the first instance, be a negation. Theosophy is not a phenomenal, historical, scientific, religious or philosophical investigation or consideration of the subject in any sense in which those words are everyday actually and practically employed regardless of their academic import. Theosophy is *sui generis* in its treatment of all things and beings, and so its first positive statement to the student is in regard to himself: "first make clean and clear your own inner perceptions and conceptions, and all the rest will follow naturally."

(*To be concluded*)

CAN THOUGHT BE FREE?*

G. E. L.—"I am a married man, without children, and my wife, who takes no interest in Theosophy, complains that I am neglecting her to attend Theosophical meetings or lectures in the evenings. Should I give up the lectures?"

W. Q. J.—Justice to ourselves and those dependent on us would seem to answer that no wife has the right to demand the whole of a man's time. If she cannot attend a lecture or meeting once a week, she ought to be willing that her husband may. But if she considers herself the "legal owner" of the man she married to the extent that she wishes to eat up his entire attention, then of course dissatisfaction will supervene, unjustly founded and wholly inexcusable. If her complaint of neglect is based upon one night in a week devoted to a Theosophical meeting which she has no taste for, the man who submits is his own task-master, who ought not to ask other Theosophists to lay down his duty in daily life. Questions between man and wife ought to be settled in the family forum, and not dragged into the field of Theosophical discussion, where they are utterly out of place.

*This answer by Mr. Judge to the question asked was first printed in *The Vahan* of August, 1891. The title used is our own.—EDITORS THEOSOPHY.

READING VERSUS STUDY

SUPERFICIAL and inattentive habits of thought may be said to be the characteristic mark of the mind of the race in the present cycle. We read for curiosity, for amusement, for information, for profit, not for instruction.

H. P. Blavatsky, being a genuine occultist, had to take the mind of the race as she found it. Her writings are not for the bigoted, the dogmatic, the contentious, or the narrow-minded. But no more are they for the superficial, the careless, the lazy, the shallow-minded. If any of these conditions exist in the mind of the theosophical inquirer or student, they have to be overcome. No one else can achieve that task for him. In his own attempts to overcome these conditions the student starts on the path of true Occultism: the study of the weaknesses and defects in his own nature, and the means of eradicating them.

For purposes of the present discussion we may take it that "Isis Unveiled" was written for the information of all those who had already discovered for themselves that there is "something wrong" with the religions, philosophies, sciences and generally accepted ideas of the race in every direction of human activity. "Isis" shows such a discontented mind not only where the troubles are in the race mind, but what causes them. It was written for those who want information, and is not a book of propagandum, nor an attempt to convince anyone against his will. She was too wise, too much an occultist, to attempt the impossible.

The "Secret Doctrine" was not written for the information of the student, but for his *instruction*. It presupposes that the inquirer wants knowledge, has satisfied himself that THEOSOPHY is Wisdom in the highest and most inclusive sense, and is determined to avail himself to the utmost extent of its assistance in his individual efforts to acquire what it can alone provide.

The *student* has already found out that it is not the race mind, the race weaknesses, the race defects, that stand in the way of his progress, but their embodiment, their incarnation *in himself*. He knows this mind is his by his adoption; that it can only be changed by himself; that that task calls for unity (association with others in the same task); for study (individual and collective); for work, unceasing work, to understand and apply *in himself* and in all *his relations* that unity and that study, if he is ever to achieve the great task of creating a new heart and a new mind (the heart and mind of true occultism) in himself. Exactly as this is undertaken by individual students is the great First Object of the original Theosophical Society furthered.

Study does not call for much reading and little thought and still less of application, but for meditation and action; for repetition, repetition, repetition, of principles and applications. It is not a "royal road," but its sure result is the acquisition of the Kingly Knowledge.

ON THE LOOKOUT

A PHYSICIAN ON CHRISTIAN SCIENCE—

In a recent issue of the New York *Medical Record* Dr. Edward Huntington Williams writes interestingly of his observations among the followers of Christian Science. Dr. Williams claims he has discovered "a definite type of mental aberration" which affects some persons belonging to the cult of Mrs. Eddy, terming it "Christian-Science Psychosis," of which he cites several cases that have come under his direct observation—all of them closely related to some other forms of psychoses in which religious delusions predominate, except that the element of fear is almost wholly wanting. This variation, in his opinion, is due to the fact that fear and punishment are eliminated in Christian Science teachings. Writes the Doctor:

> "The explanation is obvious—the suggestion of fear and future punishment is wanting in Mrs. Eddy's vagrom teachings. Throughout the entire category of mystic and mysterious ramblings of 'Science and Health' there is preeminently hope and love, and practically no suggestion of fear and punishment.
>
> "Thus, when the Christian Scientist's balance-wheel goes askew (and frequently it hasn't very far to go) he is not distracted by the fear of molten punishment, as is frequently the case with the old-fashioned orthodox Christian lexicons, and therefore one need not be bothered by what does not exist. In this respect, then, the Christian-Science psychosis has an advantage over the older form—it is at least a happier form of dementia."

Students of Theosophy, who will remember that H. P. Blavatsky characterized Christian Science practices (then just becoming known in the West under that term) as a form of self-hypnosis, will doubtless see in Dr. Williams' "Christian-Science Psychosis" the logical outcome of a persistent effort in that direction by the unfortunate victim. And some students will remember Mr. Judge's prediction in regard to Christian Science and other similar systems of mental "healing": that they would result in a new crop of nervous diseases for which physicians would have to find names—a prediction that has already verified itself.

CHRISTIAN SCIENTISTS CLASSIFIED—

Aside from persons afflicted with this "obliquity," as he calls it, Dr. Williams classifies in his article four types of persons among the followers of Mrs. Eddy who cannot be considered as truly psychotic:

> "1. Persons who do not attempt to fathom the vagaries of Mother Eddy's ambiguous volume, but who feel the need of some religious uplift;
>
> "2. Persons with a pecuniary turn of mind, who may or may not have any very deep convictions about religious subjects, but who sense the possibility of some profit in getting aboard this religio-medical excursion train;
>
> "3. Earnest persons, who read and reread their 'Science and Health'; and, having read and reread, believe that they think they understand the entirely incomprehensible sentences—the squint-brained type of individuals, frequently cultured and apparently intelligent, who are congenital faddists and whose particular fad for the moment is Christian Science; and,
>
> "4. Persons with an incurable affliction who, having tried everything else without benefit, seize upon this last straw with entirely pardonable avidity, and frequently most comforting results."

In her "Key to Theosophy," pages 72 and 73 (original edition), Madame Blavatsky writes: "Nor is there any more doubt, that some patients of 'Christian' and 'Mental Scientists'—the great *'Deniers'*—are also sometimes cured; nor that hypnotism, and suggestion, psychology, and even mediumship, will produce such results. . . ." And her footnote to the word "Deniers" reads as follows: "The new sect of healers, who, by disavowing the existence of anything but spirit, which spirit can neither suffer nor be ill, claim to cure all and every disease, provided the patient has faith that what he denies can have no existence. A new form of self-hypnotism."

"THE MYSTERY OF SPACE"—

Above is the title of a book, by Robert T. Browne, (E. P. Dutton & Co.), which is reviewed at some length by Benjamin De Casseres in The New York *Times* of March 14th. "It is written by a mathematician, a mystic and a thinker," says the reviewer, "one who, endowed with a tremendous metaphysical imagination, never lets go any point of the threads of reality"; but it would seem as if Mr. De Casseres himself had no small sweep of vision, no small range of understanding to draw from, if we are to judge by the feeling, as well as the actual ideas, that his review discloses. To quote:

> "Back to the human soul! You shall see by closing the eyes! The mystery of space, like the Kingdom of God, is within you! Progress is involution, not evolution! (Mr. De Casseres later explains that involution "is the opposite of evolution. It is the process of uncoiling consciousness." And he evidently takes cognizance in this direction, of the outbreathing and inbreathing of Brahma as a symbol of evolution and involution, or the evolution from *arupa* planes to *rupa,* and back thence to the *arupa* plus the experience gained—the cyclic manifestation and return of all beings as set forth in the Ancient Wisdom-Religion). You can only enlarge the outer world by excavating the inner world! The Fourth dimension is not a place, but a plane of consciousness. . . . When the principle of exfoliation, or involution, ceases the whole universe will be drawn back into its original form of potential nothingness, until the eternal and hidden Prospero waves his wand again. . . .
>
> "There is nothing new in this philosophy. . . . A thing is 'new' or 'old' only in its psychological relations, in its peculiar adjustment to the phantasms of time. The Hindus—and we are returning to them by a route obscure and not lonely—said all that Mr. Browne and the Kantians have said thousands of years ago. They attained, through meditation, the pinnacles of human knowledge. Their Euclids worked without paper. Their Newtons traveled the interstellar spaces with closed eyes. Their Poincares found the solution of all abstruse problems in their pineal gland. But under Western eyes he is a 'creator' who digs out these truths of the East and speaks of them to us in our own tongue and through our material connotations. In this sense 'The Mystery of Space' is as great a book in its realm as 'The Origin of Species' in its." . . .

Much more might well be quoted that is Theosophical in its derivation and meaning; but in his review Mr. De Casseres nowhere mentions Theosophy, nor Madame Blavatsky, through whose work and sacrifice the ideas and some of the knowledge of the ancient East became known and accessible to us. But perhaps these words are *tabu* in the editorial sanctum of the *Times,* or Mr. De Casseres prefers for some other reason not to make the proclamation, or perhaps he drinks at some spring which has derived whatever of truth may be in its waters from H. P. B.'s inspiration—but does not acknowledge its Source.

SLANDERING THE NOBLE DEAD—

Signs of the Times is a little monthly publication issued by a corporation of Seventh-day Adventists, at Mountain View, California. Its issue of March 23rd is devoted to a consideration of Spiritualism and Spiritism, various writers condemning the present craze and "proving" by means of Bible texts that the source of communications mediumistically received is "devilish." As practically any position anybody can take is possible of this kind of "proof," the articles printed are of little importance or value to the thinking mind, and will likely interest more people in Spiritism than in Adventism. Such is often the effect of argumentative talk or writing by followers of the more reactionary theological "Christian" sects. But one of the writers, Lucas Albert Reed, goes out of his way to slander Thomas Paine, and Lookout cannot permit his misstatements to pass uncorrected. That is the only reason for mentioning *Signs of the Times* in these columns. Writes Mr. Reed:

> "Thus that famous infidel of modern times, Thomas Paine, is represented by spiritualism as being now in heaven and highly exalted. It is averred that he is one of the most honored teachers over there. And some persons who have looked with horror at his life and death, and have abhorred his corrupt teachings, now, deceived by the claims of spiritualism, submit themselves to be taught by him who was both vile and corrupt."

The attempt of the foregoing to convey the idea that Thomas Paine had Spiritualistic leanings is sufficiently apparent. The fact is that his life and writings show nothing of the kind. To characterize him as a "famous infidel" is to betray the grossest ignorance, or to deliver a deliberate falsehood. Thomas Paine was a Deist. To call his teachings "corrupt" is to admit that one knows them not at all, or to wilfully misstate the facts. Thomas Paine's teachings were pure, high and reverent. To write that Paine himself was "both vile and corrupt" is to state the opposite of what is provably true. He was a patriot of the purest water, the friend of Washington and other leading figures of his time, in America, England and France. It is to Thomas Paine more than to any other one man that we Americans owe our religious freedom—that Seventh-day Adventists, for instance, can follow and promulgate their own weird theology unpersecuted —that purveyors of slanders against the dead, like Lucas Albert Reed, can continue undisturbed in their "Christian" practice.

George Washington wrote to Thomas Paine, September 10, 1783: "I shall be exceedingly happy to see you. Your presence may remind Congress of your past services to this country, and if it is in my power to impress them, command my best exertions with freedom, as they will be rendered cheerfully by one who entertains a lively sense of the importance of your works." And again in June, 1784, in a letter to Madison, Washington says: "Can nothing be done in our assembly for poor Paine? Must the merits and services of 'Common Sense' continue to glide down the stream of time unrewarded by this country? His writings certainly have had a powerful effect upon the public mind. Ought they not then to meet an adequate return." (9 Sparks, 49.)

But perhaps Mr. Reed would have us believe that Washington also was an "infidel" and "vile" and "corrupt." And Franklin, and Jefferson, and others of Paine's Brother Freemasons, the great patriots and lovers of humanity to whom American freedom is so largely due. However, it is not always safe and healthy to malign some great men even if they are no longer living in the flesh.